

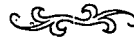
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# The Diocese of Qu'Appelle



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England in Canada

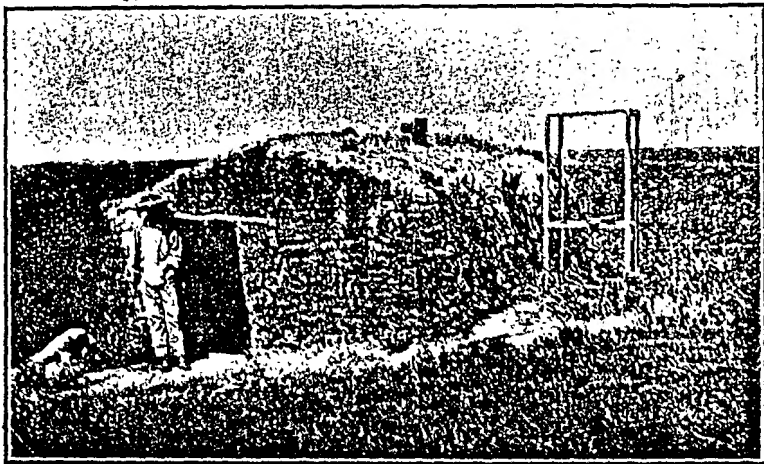
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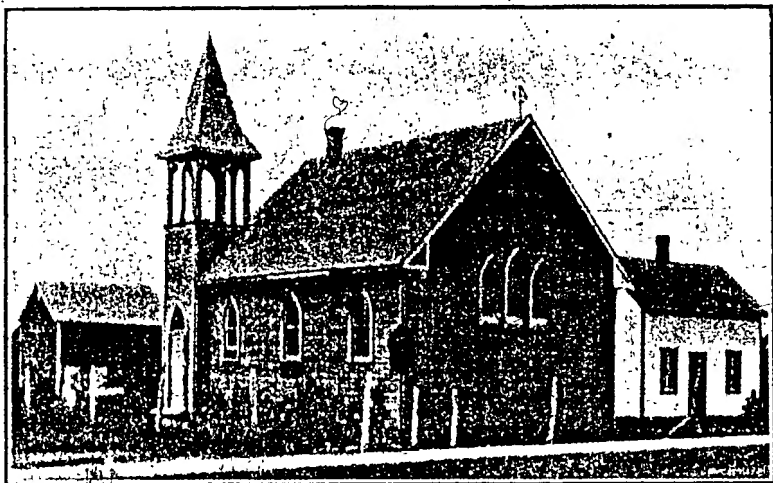
# The Diocese of Qu'Appelle

The Diocese of Qu'Appelle extends 500 miles from east to west, and 205 miles from north to south; and is bounded by the Diocese of Rupert's Land on the east, the United States on the south, the Diocese of Calgary on the west, and that of Saskatchewan on the north. It was set apart as a separate Diocese in August, 1883; till that time it had formed part of the Diocese of Rupert's Land. For many years previously the Church Missionary Society had



BACHELOR HOMESTEADER AND SHACK

carried on Indian Missions at Touchwood Hills, Fort Pelly and Fort Qu'Appelle: and when the Canadian Pacific Railway was built across the prairies in 1882, the Rev. J. P. Sargent, now Dean of Qu'Appelle, was the first to minister regularly to the railway men and to the settlers who began to take up land lying along the railway. With a foresight that was one of his strong characteristics, Bishop, afterwards Archbishop Machray, became convinced that the progress of settlement would soon extend into that region, and with the promptness for which he was equally distinguished, he took immediate steps to erect that vast region into a separate diocese. The Hon. and Rev. Adelbert Anson, Rector of Woolwich and Hon. Canon of Rochester, stirred by the appeal of Bishop



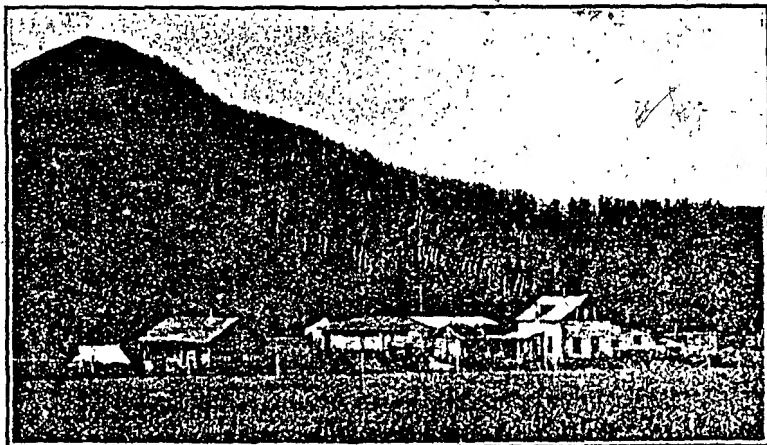
A PIONEER CHURCH

Machray, issued through S. P. G. for more clergymen, and especially some who could go out at their own charges, volunteered to go to any district that the Bishop thought most in need. At the urgent request of the Archbishop of Rupert's Land he agreed to become commissary of the new diocese, of which he was consecrated the first Bishop in 1884.

He at once issued an appeal for men to join him in his arduous missionary task. He promised them no stipend, but only the absolute necessities of life. The six men who responded to this appeal, as might have been expected, were men of the most ardent spirit, and they came to relieve Mr. Sargent of a portion of the task which had far outgrown the energies and capabilities of any one man. There were then two wooden churches, one in Regina and one in Moose Jaw, but no parsonage in the Diocese. Everything had to be built up from the foundations. We can well imagine the loneliness, the toils, the hardships, the discouragements of these pioneers of the Church on the bare prairie, amid a shifting population of railway men and of early settlers, many of whom had neither the skill nor the courage to face the almost superhuman toils incident to their state of life.

In 1887, however, a serious impression had been made. The official census in 1885 gave the Church of England a population of 5,722 within the bounds of the Diocese, but they were scattered over

so wide an area that in 1887 only 2,400 had been brought into touch with the clergy of the Church. At the Synod of this year there were reported 162 baptisms, 582 communicants, 66 marriages, 60 confirmees, and 8 Sunday Schools with 230 children. The centres of the work were Moose Jaw, Fort Qu'Appelle, Touchwood Hills, Regina, Grenfell, Qu'Appelle, Moose Mountain, Moosomin, Abernethy and Fort Pelly; from which thirteen clergy held services in fifty-four stations at intervals ranging from weekly to once in six weeks. Four new places of worship were opened that year—a church at Abernethy and at Fairmeade, a house transformed into a temporary church at Wapella, and a missionary room at Touchwood Hills, while chancels were added to the church at Moose Mountain and Qu'Appelle. Grants were made for the erection of a church at Ellisboro and Maple Creek, and of small parsonages at Moosomin and Medicine Hat. Only five parishes sent in offertories to the Central Fund, aggregating \$98.38, and the total diocesan expenses were \$7,161.52. This was indeed the day of small things; but it was the day of laying the foundations on which a large and beautiful structure would be erected. The questions that were urgently pressing for solution were the establishment of Sunday School organizations in every Parish, and the erection of residences for the clergy of the church. The question of the consolidation of the Canadian Church was looming up in the distance, and in this the Bishop took the liveliest interest. He strongly favoured the unif-



EARLY SETTLER'S RANCH, QU'APPELLE VALLEY

cation of the Church, as it would give her greater moral influence in the nation, and make her practical work more effective, but he desired one Province for the Dominion, declaring :—"We want unity, but we do not want too complicated machinery."

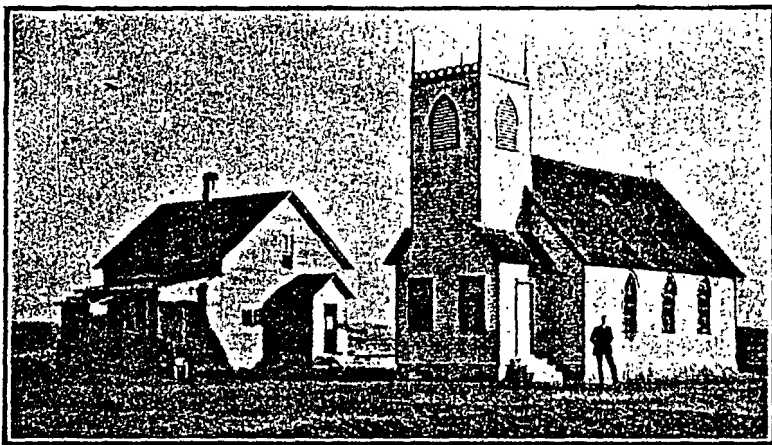
In 1889 a matter was first broached that was destined materially to affect the work of the Diocese. Sir Walter Farquhar offered to place at the disposal of the Bishop the sum of £200 as the nucleus of a Clergy Endowment Fund. This was the remainder of a sum collected years before for work in Canada. The Diocese thankfully accepted the offer and pledged itself to do its utmost to build up a Clergy Sustentation Fund. The Bishop took the occasion to urge the duty of self-support on the grounds of more zeal for the Church, and a greater spirit of independence and a better organization, and in a practical manner he urged annual or quarterly contributions, and even suggested the apportionment of the Parishes.

But the progress of settlement did not advance as rapidly as it had been anticipated. The work of the Church on the whole seemed to be stationary. The baptisms are reported as 222 ; the confirmed 25 ; the communicants 837 ; the marriages 53 ; and the total cost of the work of the Diocese was \$10,181.91.

But though in appearance stationary, the Church was in reality moving rapidly on. A College and Boys' School were started at Qu'Appelle, three churches were consecrated—at Pense, at English Village, and at Weed's Will ; steps were taken to establish a depository for the sale of Church literature. The Bishopric Endowment Fund was nearly completed, £8,000 being ready for investment in this country. Church conveyances were provided for the clergy at the expense of the Diocese. The puzzling question of Church patronage was decided in the form of leaving the appointment of the clergy in the hands of the Bishop, who shall consult with and obtain the consent of the church-wardens and lay delegates ; and a vigorous effort was set on foot to carry on the work among the Indians.

In 1891 the Woman's Auxiliary of Eastern Canada first appears in the records of the Diocese as giving valuable help to the Indian work. The communicants have increased to 1282, more than doubled in five years ; the amount received for the clergy is steadily increasing ; whereas in 1887 it was \$2,368.30, in 1891 it was \$4,172.75. But on the whole the discouragements are many and great. The number of the boys at St. John's School is only nine ; the clergy have fallen to thirteen. It seemed almost impossible to raise the

£144 needed to complete the £10,000 of the See Endowment. The Clergy Endowment Fund has languished. It had been accepted on the understanding that much would be done in the Diocese, but nothing whatever, as observed, had been done to redeem the pledge. The matter had practically been forgotten under the pressure of other claims. The financial condition of St. John's College was a cause of great anxiety to the Bishop. The whole establishment, including the Bishop's residence, which he had erected at his own expense, had cost \$23,000. Even the funds needed to carry on the Institution had been provided largely by the Bishop. "It was indeed," he says, "by no means solely or even chiefly, as an Agricultural College, but primarily as a farm on which work could be done



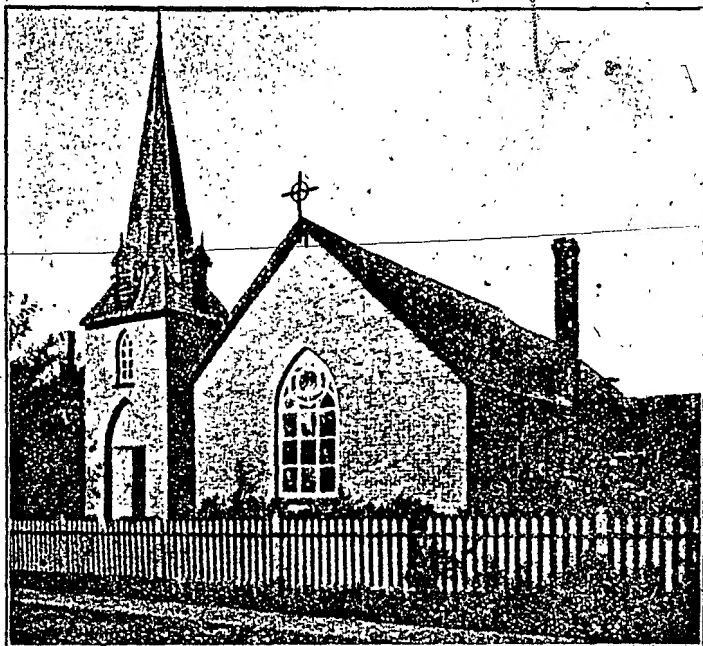
CHURCH AND VICARAGE, 1907, IRVINE, ALTA.

for the benefit of the Church, first by men who for the sake of earning money for the Church were willing to devote themselves to manual labour, and, secondly, by those who were training for Holy Orders, but unable to pay for their training were willing to give half their time to farm work; and then, also, it was intended that to this Institution, which was first and chiefly a Religious Home, should be admitted a few young men who were intended to be settlers in the country, but desired first to see farm life while remaining under religious influences. Many and varied circumstances however, altogether frustrated it. It had become solely a home for Agricultural Students, in which it was found to be very difficult indeed to maintain any semblance even of real religious influence.

The numbers in the school did not exceed ten, and it was under those depressing circumstances that the Bishop announced his intention to resign the See. He had accepted the episcopate, he declared, only for a season. He had not found its work conducive to his own edification. "I have not shrunk," he says, "from posts of labour, or difficulty, or responsibility. But now, I feel that I need a time of retirement to give myself more entirely to the work of penitence and prayer and the deeper preparation of the soul, that I, at least, have found impossible amidst a life of active work. And if therein seeking a more entire devotional life for myself, I may also, in course of time, if God in His infinite mercy so wills it, help some other souls, if it be but one or two, especially amongst those who intend to seek admission to the Holy Orders of a priest in the Church of God, and who desire therein to make a more complete self-oblation of all they are and all they have to God's service than is ordinarily, perhaps, felt necessary even for priests in our Church, it may be that God will make my days of retirement not wholly unprofitable to our beloved Church. For, brethren, beloved in the Lord, I have long felt most deeply, felt it in myself chiefly and above all, but also as I looked around me, that what our Church most lacks is the spirit of utter and entire self-sacrifice at the foot of the Cross, the spirit that makes men and women ready and willing to give up literally all they have for the sake of Jesus, and to go forth as His workers as many, in the early ages, and in what we are wont to call the Dark Ages of the Church, did gladly, without anything they could call their own, ready to live, or if it must be to starve, on whatever those they ministered to could afford to give them. I felt it when I gave myself to the work here, and I fondly hoped that, somehow, might here be realized more fully than seemed possible in parochial life in England with all its social requirements, and routine duties, and conventional habits, this simplicity of ministerial life. And, therefore, it was that I asked for men to come out with me who could be content to receive no stipend, but to have only the absolute necessities of life provided for them, having 'food and raiment' to be therewith 'content'. But circumstances proved, even here, too much for me, at least, and hopes and ideas speedily vanished in the exigencies of work. The spirit and the fortitude that could contend against the deadening efforts of custom and conventionality by which we were surrounded, can alone, I now believe, come from the training, and the discipline, and the stricter obligations of some kind of corporate religious life."



We have dwelt at length on this phase of the Bishop's life because it illustrates the man. If there were any elements of discouragement connected with the Bishop's determination to resign his See it was surely like the depression of Elijah; it was because he did not see the Lord behind the work and the 7,000 who had not bowed the knee to Baal. The work he had done was much more solid and far reaching than he could know. Even St. John's College, which seemed to have been an unmitigated failure, had during its brief history



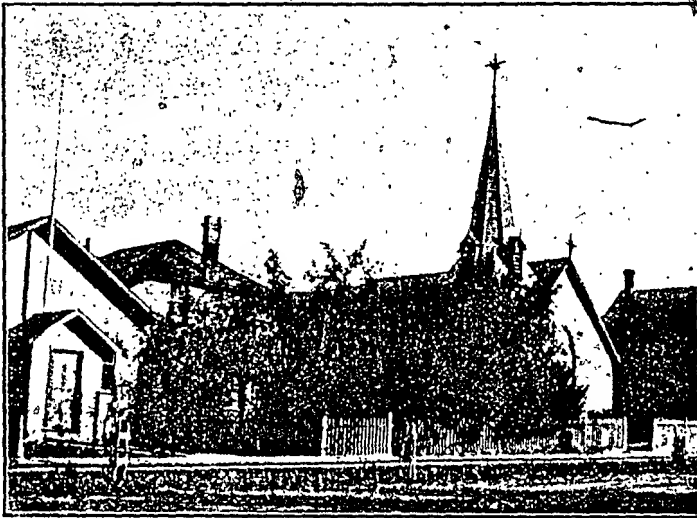
ST. PETER'S PRO-CATHEDRAL, QU'APPELLE

trained some of the best men who ever worked in the Diocese. All but four of the sixteen clergy then working in the Diocese were ordained there. He had organized the Diocese into Parishes and provided for its temporary needs; created the Synod; made Canons; raised an endowment of \$50,000 for the See; built twenty-four churches, erected a parsonage in almost every Parish, and for years maintained a staff of eighteen clergy chiefly by his personal exertion. This was surely a record of which the most earnest and devoted prelate need not have been ashamed. And since his retirement he has been the constant and devoted friend of the Diocese. To mention

only one incident, when he returned in 1901 on a visit after an absence of ten years he brought in his hand a benefaction of £1,200 for the endowment of the Pro-Cathedral of the Diocese, and he has been indefatigable in upholding the hands of the Bishops who have succeeded him, and in assisting the work of the Diocese, whose foundations he had so wisely and securely laid amid discouragements that might well have crushed all but the most dauntless spirit. Dioceses, like men, have an individuality of their own. Qu'Appelle stands out as distinctly on the prairies from the neighbouring Dioceses as one of the great peaks of the Rockies stands out from the rest. Nowhere in all the Anglican Communion is there to be found a more self-denying and devoted body of clergy, and the stamp placed upon the Diocese in its early days, which it is likely to retain to the end, is the chivalrous, devoted, spiritual character of its first Bishop.

The Rev. W. J. Burn, Rector of Connescliff Church, Durham, was nominated by the Archbishop of Canterbury to fill the See thus vacated by the resignation of Bishop Anson. On his arrival he found sixteen clergy at work in the Diocese. He found St. John's College and school far from answering the purpose of their creation, and in an almost desperate financial position, besides which there was a serious deficit in the finances of the Diocese through the defalcation of the Treasurer. The prospect was gloomy enough, but he addressed himself bravely to the task that lay before him. It happened to be a time of Synods, the Synod of the Province of Rupert's Land met in Winnipeg in the month of August; the General Synod met for the first time in Toronto in September. When he met his first Diocesan Synod in May, 1894, he had obtained a very wide experience of the working of the Canadian Church, as well as of his own Diocese. To gladden and strengthen his heart, the ever generous S.P.G. promised to continue their usual grant of \$4,000, and they offered a sum of \$5,000 to be spent on new work. A man of deep spiritual character, he valued above all the spiritual character of the clergy, and he proposed that henceforth the Diocesan Synod should be held biennially, and that on the alternative years meetings of the clergy should be held for devotion and conference on matters spiritual. During the year the depository of Church literature was moved from Regina to Moosomin. The total population of the Diocese was estimated to be 14,300, the Church people 4,755. During the year there were reported 241 baptisms, 92 confirmees, 1,509 communicants, 421 Sunday School

children, 78 stations, \$5,231.62 raised for clerical stipends, and \$3,837.91 for other purposes. The heart of the Bishop and the clergy were further cheered by the announcement that Lord Brassey offered to build a See House at Indian Head. New Missions were gradually opened at Fleming ; at Maple Creek, from which services were held at the different section houses along the line to Moose Jaw ; at Yorkton, from which services were held in seven different centres ; and at Indian Head, where Lord Brassey had built a beautiful church. Cheering signs of progress were seen in the removal of the debt from the reading room at Medicine Hat and the building of new churches at Regina, at Estevan and at Forest Farm. But in the midst of all his hopes and plans



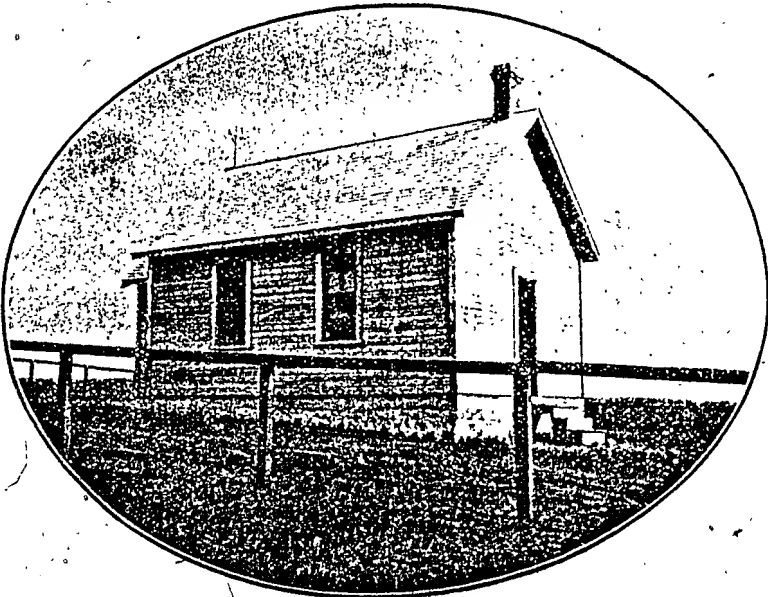
ST. PETER'S PRO-CATHEDRAL, RECTORY AND PARISH ROOM, QU'APPELLE

death suddenly overtook him, and he was laid at rest in the cemetery of Qu'Appelle amid universal grief. In his short episcopate he had endeared himself gradually to both clergy and people, and one of the most touching and significant incidents of his funeral was that his remains were laid in a bed of flowers which little children with loving hands had placed in the grave. A memorial cross was erected over his grave at Qu'Appelle, and a memorial library was established at Indian Head as an expression of the affectionate and grateful remembrance of the Clergy and Church people of the Diocese ; but as his successor so truly said, his most

enduring memorial is enshrined in the hearts of those who knew him and loved him ; and one of the richest legacies which he could leave to the Diocese was the self-denying, loving, co-operation of a devoted widow, whose thoughtful, untiring service has assisted the hands and cheered the hearts of both Bishop and clergy and proved a tower of strength to the work of the struggling Church.

The Provincial Synod of Rupert's Land was called in due time to elect a successor to the See, and the choice could not have been a happier one. Dean Grisdale of Winnipeg seemed to be marked out for such a position of honour and service by a prolonged stay in the country, a wide experience of the Church's work in all its departments, and the confidence and honour which he had already won from the Archbishop of the Diocese and Province of Rupert's Land. Thoroughly equipped for the work of a pioneer Bishop by natural endowment, ripe experience and sound judgment ; and seconded in all his plans and efforts by the loving ministrations of a modest, self-forgetting helpmate, whose whole life has been a consecration to the service of Christ and of his saints, it was inevitable that the episcopate of such a man should prove to be a great success. And it was fortunate for the whole Church that such a man should have been called to the helm at this critical stage in her journey. The railways, which had gradually covered as with a network the Diocese of Rupert's Land, began to push their branch lines into the eastern part of Qu'Appelle, and with the railway came the wheat field and the elevator, the little prairie town and the settler. During the twelve years of his episcopate the work of the Church in Qu'Appelle has been like a triumphant progress. The Diocese now (1906) counts 1,987 families, besides 1,327 adult members, 3,341 communicants, 150 places where services are held. In 1906 there were 469 baptisms, 160 confirmees, 1,095 Sunday School children ; \$3,316.99 were contributed as Synod offerings which were almost non-existent a few years before ; to the Clergy \$16,442 were paid by their congregations, and the annual expenditure of the Diocese has risen to \$59,167 in two years between the sessions of the Synod of 1904 and 1906. Churches were built at Balgonie, Gros Ventre, Craik, Lumsden, Stanley, Heward, Llewellyn Stoughton, South Hill, Moose Jaw, Belcarres, Carievale, Hill Hall, and a building used as a church has been purchased at Arcola. Eleven are under construction, or are being arranged for at Medicine Hat, Weyburn, Foxleigh, Carlyle, Manor, Tyvan, Coalfields, Weldon, Fillmore, Cupar and Horse Lake. Nine parsonages were erected:

at Wapella, Lumsden, Swift Current, Sintaluta, Weyburn, Kutawa, Estevan, Buffalo Lake, and Heward ; so that there are now in the Diocese 67 Church buildings and 31 parsonages ; 65 ordained clergymen and 24 lay readers. In that interval the Bishop has parted with five clergymen and welcomed twenty-one, a gain of sixteen, and there are ten self-supporting churches : Condie, Grenfell, Gainsboro, Regina, Indian Head, South Qu'Appelle, Moose Jaw, Moosomin, Medicine Hat and Buffalo Lake. The Clergy



ST. ALBAN'S CHURCH, 1904, GROS VENTRE, ALTA.

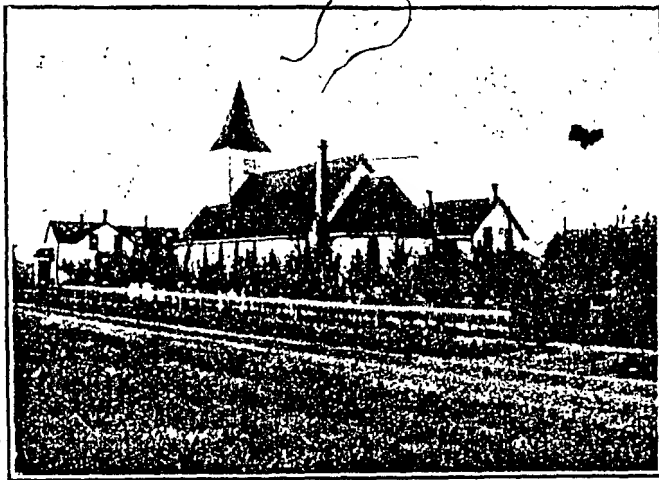
Sustentation Fund, which languished for so many years, now exceeds \$30,000, and a spirit of unity and enthusiasm has so taken possession of both clergy and people that we are safe in predicting a brilliant future in Qu'Appelle.

1884—1885

In 1884 when the first Synod was held in Regina there were thirty-three stations, worked from five centres by four priests, one deacon and six laymen. Regina, Moose Jaw, Moosomin, Fort Qu'Appelle and Grenfell were the centres. There were two churches, Regina and Moose Jaw. Two houses, Regina and Fort Qu'Appelle.

1885—1886

There were ten headquarters and fifty-one stations at which



GRENFELL, SASK., CHURCH AND RECTORY

services were held. The new centres were Moose Mountain, Kimbrae, Qu'Appelle Station, Touchwood, Medicine Hat. Churches were opened at Cannington Manor, Qu'Appelle Station, Moosomin, Grenfell, Medicine Hat, S. Chad's (Indian Head) and Fort. Qu'Appelle. Houses were built at Medicine Hat and Moosomin, and one bought at Moose Jaw.

1886—1887

Churches were opened at Abernethy, Fairmede, and a temporary church at Wapella. The number of places at which services were held was 54. I cannot find if any parsonage houses were built, but I think at Whitewood, Grenfell and Cannington Manor.

1887—1888

The number of Clergy, Priests and Deacons 15, but it was a time of depression. Two churches, at Fort Pelly and Touchwood, were built.

1888—1889

Twenty Clergy, fourteen Priests and six Deacons. Churches built at Moose Jaw, but I can find no record of other buildings, but a church must have been built at Maple Creek that year.

1889—1900

Churches opened at Pense, English Village, S. Andrew's, Weed Hills.

1890—1891

I cannot find any record of churches or parsonage houses

being built this year. But one I know was built at Broadview.

I can find no further record of churches being built until 1905, but at that date there were churches at Spring Creek, Fleming, Indian Head, Yorkton, Estevan, Forest Farm, Wapella, Moosomin, also a Rectory, i.e., self-supporting in 1891.

1897—1898

Ellisboro church built, Regina was a Rectory. Church built at Josephsburg, Gainsboro. There were also churches at Katepwe and Abernethy, but they must have been built before this time.

1898—1900

Churches opened at Hyde, Buffalo Lake, Condie, Swift Current, Rosewood, Vernon, Sintaluta; Indian Head and Moose Jaw became self-supporting parishes.

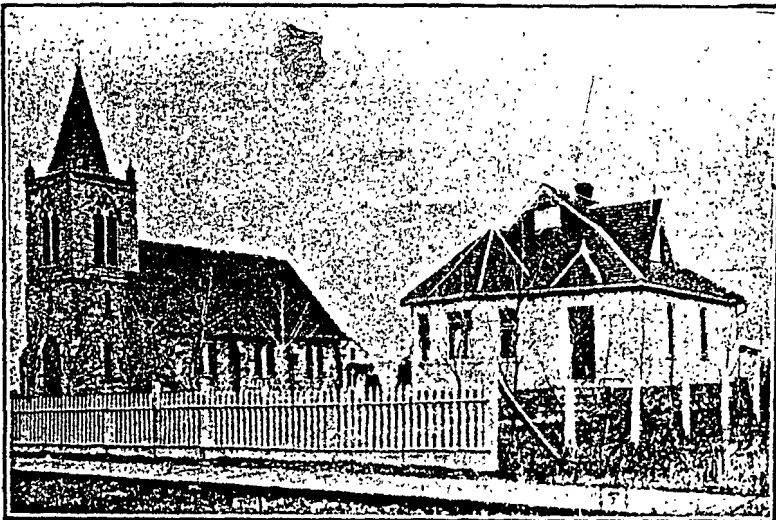
1902—1904

Churches opened at Pilot Butte and Boscurvis; Oakley, Condie and Gainsboro became self-supporting.

1904—1906

Churches were built at Balgonie, Gros Ventre, Craik, Lumsden, Stanley, Heward, Llewellyn, Maple Green, Staughton, South Hill (Moose Jaw) Balcarres, Carievale, Lipton, Hill Hall, Weyburn, Fox-leigh, Cupar, Weldon.

Parish rooms were built at Indian Head, Grenfell, South Qu'Appelle, Pilot Butte.



ST. JOHN'S CHURCH AND VICARAGE, SINTALUTA

The churches at Regina and Moose Jaw were enlarged. Vicarage houses were built at Wapella, Lumsden, Sintaluta, Weyburn, Estevan, Buffalo Lake and Henlard, Indian Head. At the meeting of Synod last time there were sixty-seven churches, thirty-one Rectories and Vicarages. A church has since been built at Manor.

#### EPISCOPAL ENDOWMENT FUND.

Provided as follows :—

Colonial Bishopric Fund.....	£2,000
S. P. C. K.....	£2,000
S. P. G.....	£1,000

£5,000 were raised in seven years between 1884 and 1891 in England. The fund is invested in Canada, and is managed by a committee consisting of the Bishop, the Diocesan Treasurer and three laymen by the Synod.

#### CLERGY ENDOWMENT FUND

Through Sir Walter Farquhar \$1,000 was offered in 1890. This was gradually added to by the Diocese, and especially in England, till it now reaches the sum of \$30,461, and means an annual income of \$2,000 to the Diocese.

The rapid development of the country which made it impossible for the Bishop to give that attention to new work which its importance required, made two appointments necessary. Speaking of this forward step in his address to Synod in 1904, the Bishop said: "The interests of the Diocese demand increasing work and closer attention, because of the increased area of settlement and the tens of thousands of immigrants who have lately come into the country. We have therefore taken a forward step in the completer organization of the Diocese by the appointment of a Dean and of an Archdeacon as General Missionary of the Diocese. It gave me great pleasure, and I am sure it has given great satisfaction to the Diocese at large, to appoint our veteran Priest, the Very Rev. J. P. Sargent, B.A., D.D., as first Dean of the Pro Cathedral; and I have gladly welcomed into the Diocese the Ven. McAdam Harding as the Archdeacon of Assiniboia and General Missionary of the Diocese. I confidently expect that this forward step will lead to a better organization and equipment of the Diocese, and will also prove a great comfort and relief to the Bishop, whose duties increase every year with the opening up of new centres of work, and the consequent large addition to his necessary correspondence and anxieties."

The duties of the General Missionary were defined as being the care of the newer districts, the visiting of the country opened up



by the newer lines of railroad, the inquiring into the financial organization and condition of each Mission, the encouraging of self-support to the utmost possible extent and the development of the work of the Church in any possible way. What work there lay before the General Missionary of a Western Diocese may be gathered from the fact that the Archdeacon at the completion of twelve months had travelled 20,000 miles by rail and otherwise, conducted



CLERGY OF LAST MOUNTAIN VALLEY, LANIGAN PARSONAGE IN BACKGROUND

Left to right—Rev. A. C. Calder, Nokomis; Bishop of Qu'Appelle; Rev. A. G. McMorine Strassburg; Rev. W. H. White, Organizing Missionary

200 services and 80 business meetings, celebrated Holy Communion 80 times and preached 106 sermons.

In 1906 another appointment was made, which has enabled the Bishop to develop the work of the Church in the newer districts to an unexpected degree. In appointing the Rev. W. H. White, M.A., to be the special organizing missionary of the Diocese, the Bishop provided for the organization of the Church at Kamsack and Canora.

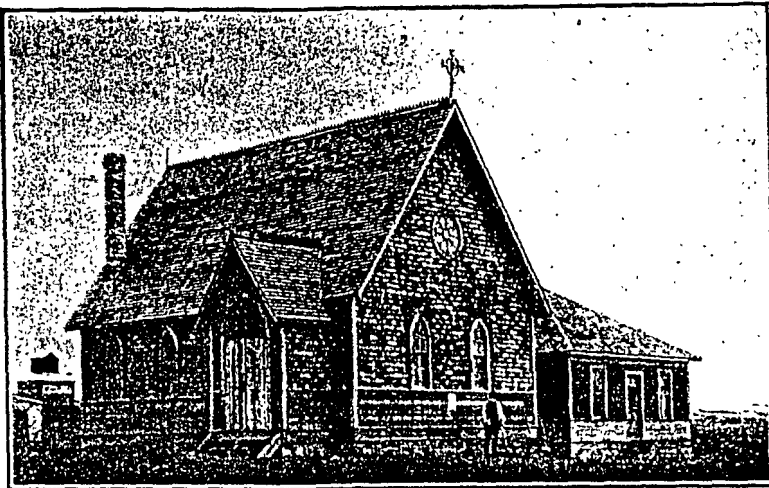
along the line of the Canadian Northern Railway, and at Strassburg, Bulyea, Lanigan, Nokomis, Watrous, Viscount, and other points along the Kirkella extension of the C.P.R. and the G.T.R. In his address to the Synod of 1906 the Bishop thus alludes to the work of the General Missionary and the appointment of the new special organizing missionary:

"Two years ago we took a forward step in welcoming Archdeacon Harding as our General Diocesan Missionary. It is no mere coincidence that the steady progress, of which I have already told, should date largely from the time of his appointment. This year we are about to take another step forward from which I expect great things. A deeply interested friend of our work who desires to be strictly anonymous, has placed at my disposal \$1,000 for the purpose of giving us an extra clergyman for special work under my direction, and we have been, I think, divinely guided in securing for this work the services of the Rev. Walter H. White, M.A., who has given up an important Parish in the Diocese of Toronto to be our new special organizing missionary. His work will be to visit the newly settled parts of the Diocese, look up the Church people, organize them into congregations, and prepare the district for a resident clergyman. This sum of \$1,000 is given on the condition that it shall not interfere with what the Diocese is able to do for itself, nor with any help which we receive from any Society, but is given especially to give us an extra clergyman for a special and much needed work."

Again in 1908 the Bishop thus refers to the work of the special organizing missionary: "At our last meeting of Synod, I announced that a deeply interested friend of the Diocese who desired to be strictly anonymous, had placed at my disposal \$1,000 for the purpose of giving us an extra clergyman to do special organizing work under my direction, and that we had thus been able to secure the services of the Rev. Walter H. White, M.A. This friend repeated the gift for a second year, and I have much pleasure in informing the Synod that he has most generously consented to give the sum of \$1,000 for a third year. The first year Mr. White spent in the Northeastern portion of the Diocese. Amongst other things he organized the Missions of Kamsack and Canora, where the Revs. E. B. Carleton, B.A., and H. B. Hadlow are settled. The second year Mr. White devoted to the Strassburg district, where, as before in the Kamsack district he did excellent work. A church and vicarage have been built at Strassburg and a church at Bulyea.

During the third year, it is proposed that Mr. White should organize the work in and around Lanigan, Nokomis, and Semans, and the whole Last Mountain district."

During the years 1904, 1905 and 1906 the growth of the Church in the Diocese was remarkable. Churches were built at Balgonie, Gros Ventre, Craik, Lumsden, Stanley, Heward, Llewellyn, Maple Green, Stoughton, South Hill (Moose Jaw), Balcarres, Carievale, Lipton, Hill Hall, Weyburn, Foxleigh, Cupar Weldon. Parish

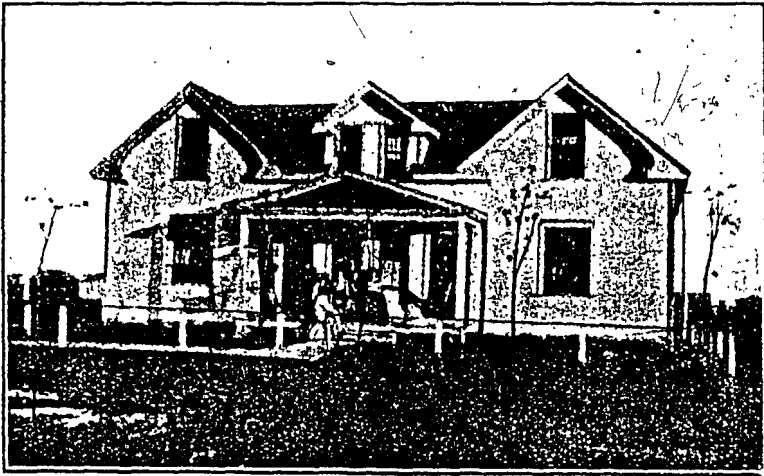


STRASSBURG CHURCH AND VICARAGE, 1907

rooms were built at Indian Head, Grenfell, Qu'Appelle Station, Pilot Butte. The churches at Regina and Moose Jaw were enlarged. Vicarage houses were built at Wapella, Lumsden, Sintaluta, Weyburn, Buffalo Lake and Heward, Indian Head. At the last meeting of Synod there were sixty-seven churches, thirty-one rectories and vicarages. A church has since been built at Manor. A large number of important centres, along the different lines of rail being opened up, were also supplied with services.

During 1907 and 1908 the prosperity and growth of the Church were impressively shown by the Bishop in his address to the Diocesan Synod :

"Since our last meeting churches have been built at Strassburg, Langenburg, Irvine, Fairlight, Tuxford, Weyburn, North Portal, Carnduff, Foxleigh, Tyvan, Carlyle, Manor, Cupar, Bulyca, and a building to be used as a temporary church has been purchased for



ST. CHAD'S HOSTEL, REGINA

St. Chad's parish, Regina. Vicarages have been built at Strassburg, Canora, Kamsack, Irvine, Rouleau, Milestone, Estevan, Oxbow, Carnduff, and Sheho. Parish halls have been built at Sumner and Yorkton.

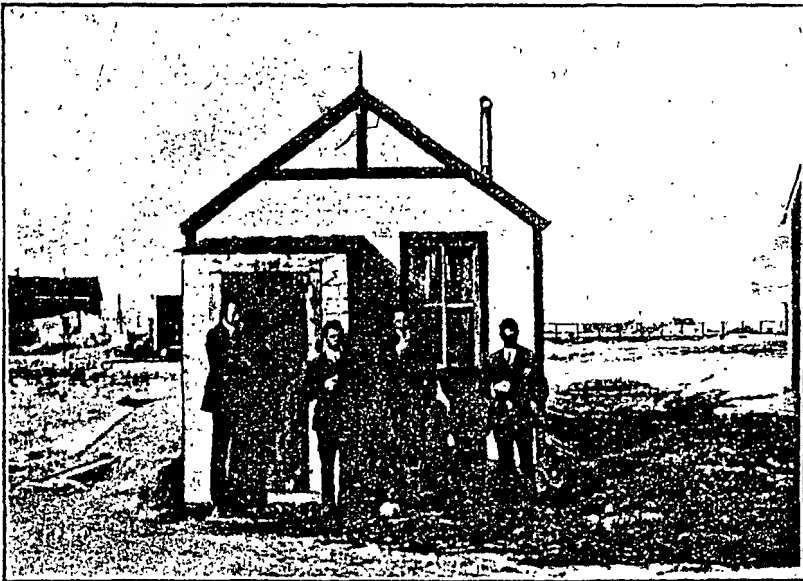
"We have now in the Diocese eighty-two churches, thirty-nine rectories and vicarages, and eight parish halls. Maple Creek and Yorkton have become self-supporting parishes, so that we have now eleven rectories."

In 1907 a Hostel was established at Regina wherein many of the future clergy of the Diocese will receive their training. The Bishop thus alludes to it in his address to Synod in 1908 :

"Really the amount of development in the past year surprises even me. Our dominant note should be one of great cheer and hopefulness. One of the best bits of news is the starting of St. Chad's Hostel, Regina. This Hostel should be of far-reaching value to the Church in the whole Diocese. The first and greatest need of the Diocese is for devoted men, well trained, eager to extend the Kingdom of God. Our earnest hope and prayer is that many such may be trained in the Hostel. The candidates for Orders will be used for lay missionaries while carrying on their studies under the direction of the Bishop, the Dean, the Archdeacon, the Warden (Rev. C. R. Littler, B.D.) and other clergy. They will thus gain a practical insight into real missionary life during their stay at the Hostel. Already the Hostel has taken up work, and is carrying on

services at Davidson, Bladworth, Helmsings, Dundurn, Hanley, Box Elder, Sunny Plains, Goose Lake, Warminster School, Rashbrook's, Hassock's School, Swanson, Norquay, and Purple Grove. It has also become responsible for the whole of that part of Regina which lies north of the C.P.R. as well as for a mission in the Eastern Annex near to Regina. This means a step forward of the first import to the whole Diocese. It will furnish a strong centre for Church work. We have purchased suitable premises at a cost of about \$6,000. We received donations of £300 and £100 from two lady friends of the Diocese, but we still need £700 to complete the purchase of the lots and the building. We should like to have these premises entirely free from debt, so that we could devote our efforts towards the maintenance or upkeep of the Hostel. Towards the latter object, the County of Shropshire, in England, has promised £400 a year for five years. This generous help from outside should be met with a worthy and generous effort within the Diocese.

During 1908 another forward step was taken. One of the clergy of the Diocese offered to obtain the assistance of brother priests in England and form a Prairie Brotherhood on simple lines formed after the plans of the well known Bush Brotherhood in Australia.



WHERE ST. CHAD'S STUDENTS SLEEP

The Bishop consented to the proposal and the Society for the Propagation of the Gospel made itself responsible for a term of years for the venture. An area of about 12,000 square miles in the southwest of the Diocese has been apportioned the Brotherhood and now the Rev. Malcolm Buchanan, B.A., the Rev. Y. A. Horrocks, B.A., Rev. C. R. Leadley Brown, B.A., are working under the direction of the Rev. W. H. McLean, B.A., among the thousands of settlers pouring into the districts from the United States of America, Eastern Canada, England, and various parts of Europe. It is, so far, impossible to say how this venture will succeed, but, certainly in the Anglican Communion it would be difficult to find a body of more faithful and self-denying clergy than those associated together for real hard work as pioneer missionaries in the Prairie Brotherhood of the Diocese of Qu'Appelle. Their responsibilities are great, their opportunities vast. Already the scattered settlers are being ministered to and the way prepared in many centres for the holding of regular services.

A few extracts from a letter of the Rev. W. McLean, to the Bishop will give an idea of the life and work of these faithful men:

"The Clergy House is the most important building between Moose Jaw and Willow Bunch—a distance of 90 miles—cost \$1,000."

"We are getting our coal from a mine we have opened not a mile away."

"At another shack we found a six-year-old child burned to death. We buried the child next day in a corner of the homestead."

"The week after we buried another twelve miles away."

"Meat has been unobtainable. We have lived mainly on peas and beans, and consider ourselves experts on the number of methods of combining flour and water. For some time we have been mainly occupied in building the house and performing domestic duties."

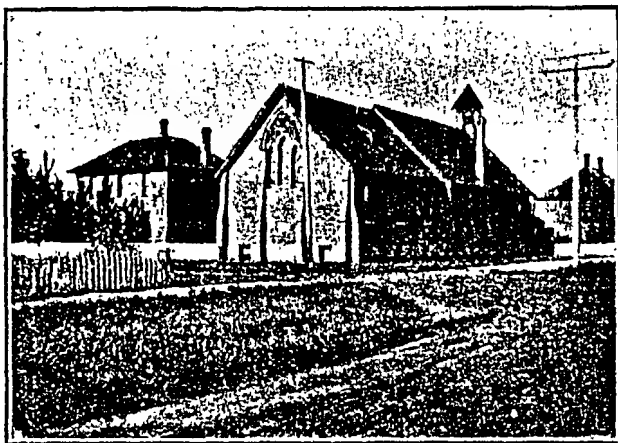
A large district has also been handed over to the Colonial and Continental Church Society between Moose Jaw and Swift Current where the Society will, we hope, begin active operations in the spring of the present year. The population of the Diocese numbers about 200,000 and perhaps rather more than one-tenth are at least nominal Church people, but all figures of population can only be approximate. There are about 230 places where services are held regularly by 64 clergy, assisted by 50 Lay Readers and Catechists.

The people themselves pay the clergy nearly \$20,000 annually. There are now thirteen Rectories or self-supporting Parishes.

It is estimated that about 20,000 enter the Diocese annually and



1  
DIOCESE OF QU'APPELLE—BISHOP AND CLERGY. PRIESTS AND DEACONS ORDAINED AT REGINA, MARCH, 1908



CHURCH AND VICARAGE, MOOSE JAW

scatter themselves over some 90,000 square miles. In many places the congregations are small and the distances enormous. One missionary, for example, travelled 1,200 miles to supply twelve fortnightly and monthly services. Church people are not settled in colonies as in some parts of Saskatchewan, but scattered among those of every nation and religion. The great and crying needs are prayer to the Lord of the harvest that He will send forth more labourers into His harvest, prayer for those who labour amidst surroundings that are trying in the extreme to publish Glad Tidings, to extend the borders of Christ's Kingdom; men who are fitted and ready to undertake pioneer work, minister to the few gathered together in shack, waiting-room, school-house and store; willing to go from shack to shack with the Glad Tidings of Great Joy and the Sacraments of the Church, content for the present with preparing the way for those who come after; money for the support of living agents and the building of modest dwellings for them as they arrive on the scene of their labours. To complete the payment of \$3,500 for the premises of St. Chad's Hostel, Regina, and the purchasing of sites for churches in the new towns springing up along the new lines of rail. Between 800 and 900 miles of rail have been opened up for passenger traffic in the Diocese during 1908. Twenty-five new Missions should be opened up in the Spring.

Who calls? Clear echo, rising, falling,  
 Since God first smiled the world upon  
 A cry for succour ever calling

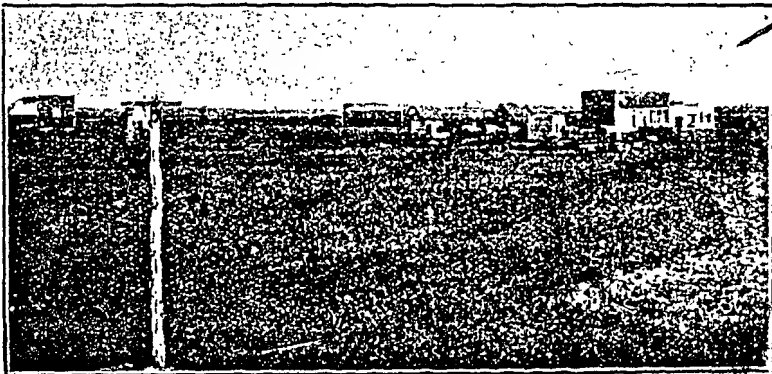


From out this younger Macedon,  
Say, shall an answer ne'er be won?  
Shall none the hidden mystery tell?  
Or must the cry ring vainly on  
Through all thy quiet land, Qu'Appelle.

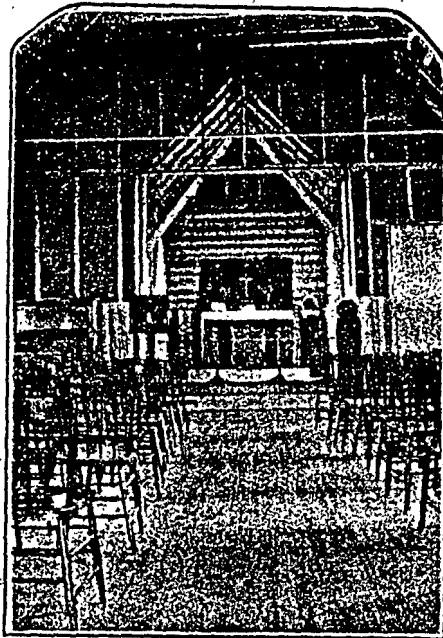
### Church Extension in the Last Mountain Valley, 1908

Railway development since June, 1907, when the Organizing Missionary entered the Last Mountain Valley and made his headquarters at Strassburg:

C.P.R. Strassburg to Lanigan passenger service inaugurated January, 1908; Lanigan to Saskatoon passenger service inaugurated June, 1908; Sheho to Leslie, completed in the spring of 1909. G. T. P. steel laid and freight service from Winnipeg to Saskatoon in spring, 1908; passenger service inaugurated, Sept. 1908. In consequence: (1) Increased inflow of settlers. (2) New towns in this part of the Diocese—twenty on C.P.R.; thirty (say) on G.T.P. Some of these mere names for present; many, only beginning; not a few, hustling little villages with a population from fifty or two hundred: e.g., Govan, Lockwood (on the Kirkella Branch); Guernsey, Viscount (on Lanigan-Saskatoon line); Venn, Allan (on Nokomis-Saskatoon line)—all these in immediate neighbourhood. (3) Four (at least) important points, viz., (a) Lanigan—junction-point of C.P.R. and divisional point; (b) Nokomis—crossing of G.T.P. and C.P.R.; (c) Watrous—divisional point of G.T.P. and site of extensive railway yard, round-house, etc.; (d) Wynyard—divisional point on the Yorkton Branch; (e) also, at a distance, Melville a divisional point on G.T.P.



BIRD'S EYE VIEW OF VENN, SASK.



MELVILLE, SASK.

Staff of clergy, to cope with need of new territory, two, viz.: Organizing Missionary with headquarters at Lanigan, Rev. J. Riley stationed at Nokomis.

Unfavourable financial conditions this year, due (1) to freezing of last Autumn's crop. Local funds scarce—farmers' pockets empty, merchants unable to collect accounts, mechanics out of work because of slackening of building operations, (2) to tightness of general money market. Difficult to raise money on mortgage. Loans when obtained demanding interest at about 11 per cent. N.B. Assistance from outside all the more timely for these reasons.

New Mission groups in process of formation :

- (1) Lanigan—with Jansen, Guernsey, etc.
- (2) Nokomis—with Semans, Maxwells, Peacock, etc.
- (3) Watrous—with Venn, Little Marieton, etc.
- (4) Viscount—with Young, Allan, etc.

Church Sites, Buildings, etc., acquired this summer in district.

- |                                 |           |
|---------------------------------|-----------|
| (1) Lanigan                     |           |
| Church site purchased for ..... | \$ 375.00 |
| Church being erected for .....  | 1,300.00  |

Parsonage site (a gift).....	
Parsonage built for .....	\$1,300.00
Stable .....	200.00

## NOTES

(a) Local subscriptions, \$1,000.00 ; (b) Mrs. Rose (England), whose three sons are homesteading in the vicinity, gave £200 towards Church ; (c) S. P. G. grant of £100 towards the parsonage ; (d) church to be free of debt ; parsonage to carry a mortgage of \$800.00 ; (e) second, but best church building in Lanigan.

## (2) Nokomis

Central church site ; first payments made, other payments to follow immediately ; nave of the church, 28x40 ft., erected in June for about \$800.00 ; to be finished inside if crops good this Autumn ; parsonage—shack on church lots.

## NOTES

(a) £80 from S. P. C. K. ; (b) \$75 from W. A. grant ; (c) labour mostly volunteer ; (d) property free from debt or legal liability ; (e) first church in Nokomis, which partly accounts for the good congregations.

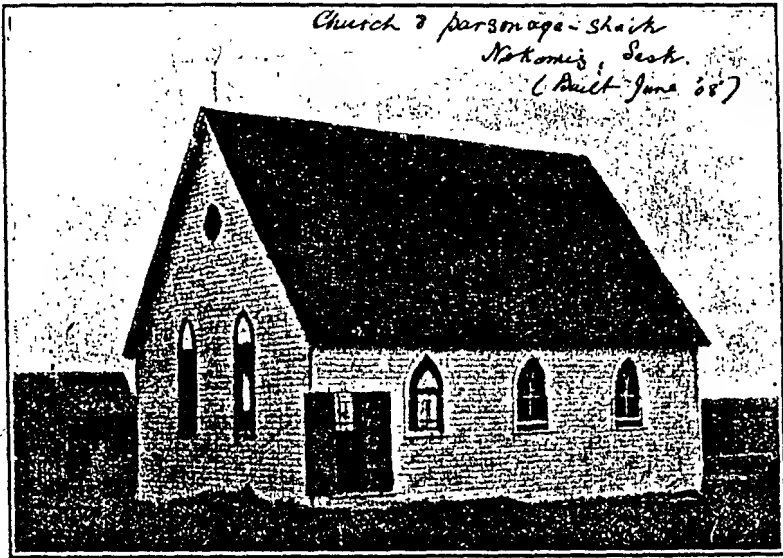
## (3) Jansen

(on C.P.R. 17 miles east of Lanigan. Steel not yet through).

(a) Five central church sites purchased outright ; (b) church building (20x30 ft.) in course of erection at cost of about \$600 ;



ST. ANDREW'S CHURCH, LANIGAN  
Built October, 1908



CHURCH AND PARSONAGE SHACK, NOKOMIS, SASK.  
Built June, 1908

(c) start given by the gift of £100 from two ladies in England, relatives of a neighbouring homesteader ; church to be a memorial of ladies' deceased brother ; further gift of same ladies of some £50 ; (d) beginning made by Church people, while the nearest clergyman seventy-five miles distant. (See New Era for July, 1908) ; (e) first church in Jansen.

(4) Semans

Central church site ; first payment made ; temporary church building built ; material cost \$137 ; labour volunteer ; building to be sold in Spring and proceeds devoted towards permanent church.

NOTES

(a) First church in Semans ; (b) hope to make Semans centre of separate mission next year.

(5) Watrous

Church site secured at half price, for \$225 ; first payment made ; chancel of eventual church built in August ; cost of material, \$100.00 ; labour volunteer.

NOTES

(a) First church in Watrous ; site secured (as in Semans) when only stakes represented the town, "steel" not yet being through ;

- (b) \$75.00 from W. A. grant gave the start to this enterprise ; (c) chancel (16x12 feet) used crosswise, 8 seats, 32 people ; (d) no debt.  
(6) Guernsey

Best church site in town, purchased at half price, for \$75 ; chancel of eventual church being erected for some \$175.00.

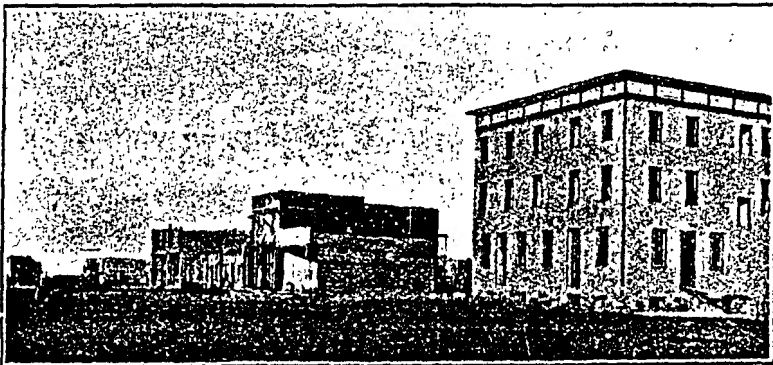
## NOTES

- (a) Second church in town ; (b) no debt.

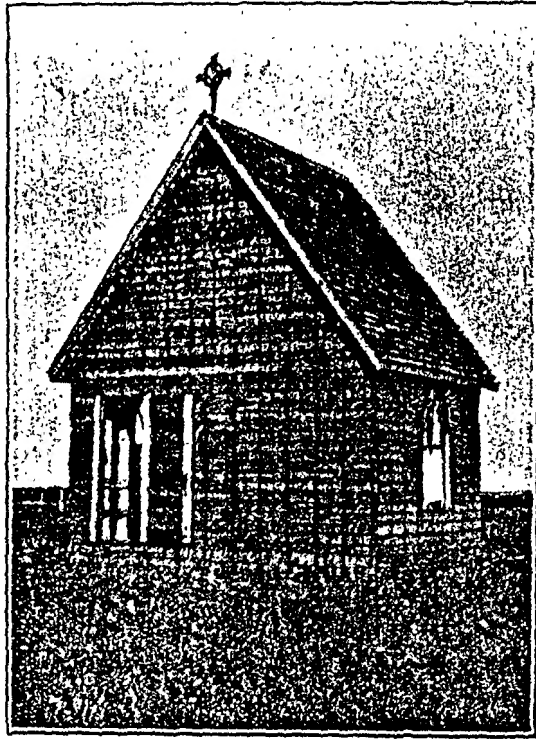
This sketch would be incomplete without a brief reference to the work of the Woman's Auxiliary.

In the spring of 1898 Mrs. Grisdale and two other ladies met at Bishop's Court, Indian Head, and with the aid of the Bishop, drew up a Constitution and formed a Diocesan Branch of the Auxiliary ; and for some time these officers composed the entire Auxiliary. The President then wrote to the women in different parishes and missions asking them to try and organize branches ; but the universal answer was : "We cannot do anything more ; we have to strain every nerve to make the payments required by our own parish ; to do anything for missions is an impossibility." At last a Parochial branch was formed by Mrs. Terry, the wife of the Rev. G. P. Terry, of Estevan, who also organized the first branch of the Junior W. A. Then one by one parishes and missions joined ; so that there is now an efficient staff of officers, 56 senior branches, 10 junior several girls', and last a babies' branch. And the whole Diocese owes a debt of gratitude to the members of the W. A. for the energy and unflagging zeal which they have displayed in bringing to completion things they have undertaken.

In 1899 reports were received by the Provincial Board mention-



MAIN STREET, WATROUS, SASK.



CHANCEL ENGLISH CHURCH, WATROUS, SASK.

ing the formation of many new Parochial branches ; after the Triennial of 1901 a Diocesan branch was fully organized and in 1902 the Qu'Appelle Diocesan branch joined the ranks of the general W. A., and forged one more link in the chain which now joins the Eastern and Western branches.

In 1901 the six Diocesan branches which then constituted the Provincial Board of the W. A. became responsible for the salary of the assistant matron for the Gordon School, in the Diocese of Qu'Appelle. Much help has also been afforded in the way of bales, church furnishings and communion vessels. And since the great influx of white settlers some assistance in the way of contributions to church buildings has been granted from a fund specially established for the purpose of aiding the work among these new citizens of Canada, a large number of whom have made their home in the Diocese of Qu'Appelle.

St. Peter's Pro-Cathedral, Qu'Appelle, was built in 1885 and consecrated on the National Festival. At first only the nave was completed, but later in the year the chancel was added. A mural brass on the south wall has the following inscription :

To the Glory of God  
and in loving memory of the  
REVEREND FREDERICK ANSON  
Some time Canon of St. George's Chapel  
Windsor Castle, England  
This Chancel was erected by his  
Sister, Lucy F. Anson  
Sept. 8th, 1885.

A stained glass window on the south side has the following :

In grateful memory of  
BISHOP BURN  
From the Missionary Guild  
of St. John the Evangelist Church  
Montreal.

The window has the proper episcopal insignia. Around the lozenge enclosing the mitres and pastoral staff and cross keys are the words, "So he fed them with a faithful and true heart and ruled them prudently with all his power."



ST. PETER'S PRO-CATHEDRAL, QU'APPELLE (INTERIOR)

## PUBLICATIONS.

- II. The "New ERA" is the official magazine of the Society. It contains a Junior Department edited by Miss Parmelee, a W.A. Department by Miss Cartwright, a Foreign Missions Department, edited by Rev. T. H. Cotton, and a General Department by the Editor-in-Chief, Rev. L. Norman Tucker and the Assistant Secretary, Mr. R. W. Allin. The subscription price is 50c. per annum. The clergy and Church workers are earnestly requested to take steps to extend the circulation of the "NEW ERA."
  - II. The "CANADIAN CHURCH JUVENILE" circulates widely in the Sunday Schools, the rates being single copies 10c. per year, in quantities of 25 and upwards 8c. per year.
  - III. "WITHOUT THE GATE," or Leper Work in Longueng, China, by the Rev. Wm. C. White. Price 50c.
  - IV. MISSIONARY MAPS. Price \$1.50, charges prepaid.
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  - VIII. THE COLUMBIA COAST MISSION. Illustrated. No. 1, price 10 cents ; No. 2, price 10 cents.
  - IX. MISSIONARY PRAYERS AND HYMNS. 5 cents each ; per dozen, 35 cents ; per 100, \$2.00.
  - X. BIRDS' EYE VIEW OF THE WORK OF M.S.C.C. Free.
  - XI. ANNUAL REPORT. Price 25 cents.
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### HOW TO HELP

- I. By Prayer for M.S.C.C., using especially the Cycle of Prayer.
  - II. By giving and collecting money.
  - III. By reading and circulating Missionary literature, especially the "NEW ERA" and the "CANADIAN CHURCH JUVENILE."
  - IV. By promoting Mission Study Classes.
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